

Liber Bibliothecae Bodleianae

A

CONFESSION OF
CHRISTIAN RELIGION.

Apoc.c.18.ver.2.

Cecidit, cecidit Babylon illa magna.

Senec. in Troas.

---Hæ manus Troiam erigent?
Nullas habet spes Troia, si tales habet.

Hil. de Syn. adversus Arrianos.

*Verè Deum nesciunt, atq; vicinam nesciunt, cum
proclivius enim veniâ ignorarent.*

*Ex dono Johannis Vernulij Gallo-Burdigae
Bibliothecæ oxoniensis hypobibliothecariorum*



*Non est mortale quod opto
mon desir, n'est pas
En rien d'icy bas,
At Oxford,*

Printed by Joseph Barnes. 1609.

A

CONFESSION OF CHRISTIAN RELIGION.

Apoc. c. 18. ver. 2.

Conditio ecclesie Babilonis illa magna.

Stetit in Tempore.

... Illa in omni Tempore existens.

Nallas habet spes Temporis, Nallas habet

Hic de Syn. aduersus Arianos.

Non dicitur neque, et dicitur neque, cum

prophetia eius uerba interpretantur.

Si cetera fallor.



At Oxford,

Printed by Joseph Barnes, 1809.



Vnfainedlie belecue that there is one, immorall, vncompounded, vnlimited *Essence*, which created this worlde and furnished the shop therof with wonderful variety: who since doth guide & governe the same

by a prescribed and regular order, taking immediate notice not only of Angels offices & mens actions, but of every yea the finallest and basest thing in the world, not permitting any thing to the lust of fortune, or commande of destiny; this supernall power I call God, and avow him to be the maintainer and rewarder of vertue, the revenger and iudge of wickednes, and I ascribe vnto him heauen for his throne, and the bal of the earth for his footstool, & I subiect vnto his absolute commande all the powers of heauen and earth, and render vnto him obedience, prayer, & thanksgiving for his tribute.

That there is such a God (beside the arguments which we haue from the *booke of Nature*

S. Antonies Booke (liber meus ô philosophe! est vñs: ὅς ἡγορέω) in which it is true of every severall which *S. Augustine* hath of the heauens, *Clamat cælum Deo, tu me fecisti.*) I appeale to the conscience of the most desperat forlone wretch in the world, tell me whoso euer thou be, that hast thy conscience most deaded & seared with a hot yron, when thou committest a sinne, and thinkest that thou hast a vaile cast before the eies of God, and resoluest thus in thy hart, Who seeth me? I am compassed about with darknesse, the wals cover me, whom need I to feare? the most high will not remember my sinnes; yet tell me I say, why is thy heart so disquieted within thee? why is thy countenance cast downe for shame? why do thy knees smite together, and thy ioints shiuer for feare? If there be no power that doth know, or can punish thy fault, what neede this anguish? But I wot well that these stirring motions within thee, are as so many summons to put thee in minde that there is a God in thy conscience which seeth thy sinne, and will arraigne thee for the same, and awarde condemnation against thee, if thou prevent not his iudgement by repentance.

I beleue this God is one, as it is said in *Deutero-*

*See consci-
entia nostra
nobis tam
sepe diem di-
ceret, nisi a-
lium iudicē,
alia subse-
dia reformi-
daret. Mor. 1.
de ver. c. 34.*

of Christian Religion.

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teronomie, *Audi Israel, Deus tuus Deus unus est*: there is not for every kingdome a God, a God for *Zidon*, a God for *Amon*, a God for *Moab*, & a God for *Ekron*, but one alone God manageth the affaires of the whole world, for if it bee true in goverment of an earthly kingdome, *ἡ ἀγαθὴ πολυκοίρα*, much more in the being of a Deitie, for a multitude of Gods would crosse and incumber the designes one of another, & none should be omnipotent, and so there should be a tumultuous disorder in the goverment of the world, which *Ovid* pointeth out vnto vs saying,

Mulciber in Troiam, pro Troiâ stabat Apollo.

And *Homer* in the 21. of his *Iliades*,

Ἐν δ' ἄλλοις θεοῖσιν ἑοῖς πίστευε βριδύνα,

Ἀργαλὴν, δὲ θεοῖσιν ἐνὶ φρεσὶ θυμὸς ἀνὴρ.

And therefore it is well said of *Tertullian*. *Si non est unus, non est. lib. 1. aduers. man. cap. 3.*

This God is simply one in nature & essence, yet this one God doth subsist in three persons, each of them severally communicating in the whole of that one nature and essence: yet so as we cannot say that there are three Gods, but one God, for though the persons bee distinguished in number, yet they be not devided in Essence, which is a mystery to which mans vnderstanding

St. Bernardus
verbe is v-
nissimus.

*Alius perso-
nalis est non
aliud essen-
tialiter Aug*

A 3

mult

must vaile, seeing that it hath not pleased God wholly to reueale it to the sonnes of men, and that the Cherubins do cover their faces before it, as being not able to apprehend the perfit view thereof. Wherefore let vs say with holy *Moses*, *Hiddē things belong vnto thee o Lord, but reuealed things vnto vs and our children;* & let vs only learne as much of this vnity, & Trinity, as it hath pleased God to reueale vnto vs in his word, alwaies remembring that saying of

Arnobius -----

De Deo loqui et iam vera periculosissimum est.

& that of another, *De Deo cū dicitur nō potest dici.*

πρῶτα θε-
ος, μετὰ πη-
τα λόγος
καὶ πνεύ-
ματι αὐ-
τοῦ.

That there are three persons in the Deitie, the Father, the Sonne, and the holy Ghost, as it may be proved by many pregnāt places of scripture, so it is euidēt from the baptisme of Christ in *Iordan*, where the *Sonne* was baptized by *Iohn*, the holy *Ghost* descended in the visible forme of a *Doue*, the *Father* gaue witness from heauen that this was his beloued sonne, &c: vpō which place *S. Augustine* giueth the note, *Qui nescis trinitatem, ito ad Iordanem;* And an other *Father*, *Conueniat mens tua Sanctum Iohānem in Iordane.* And yet that there is likewise an vnity of *Esēce*, of which without inequality the whole Trinity

dot

doth participate, may bee proved by an vsuall forme of speech in the Hebrew originall, when speaking of God, a nowne of the plural number is ioined with a verbe of the singular, as in the beginning of *Genesis*. 1. *In principia creavit Elohim* (1) *Dij cælum & terram*—*Dij* for the persons in the plurall number & *creavit* to note the vnitie of the *Essence* in the singular number.

This Trinity of persons thus cõspiring in the vinity of *Essence*, is notwithstanding distinguished by attributes, and proprieties.

These attributes
or properties
are twofold

1. Incommunicable.
- and
2. Communicable.

Incom-
munica-
ble pro-
prieties
are,

1. Of the Father, to be vnbegotten.
2. Of the Sonne, to bee begotten, the curious search of whose generation is sealed vp with that saying of *Gregory Nazianzene*, *Si quis dixit, Quomodo filius à patre prolatus est? Dicimus ei, Quia prolationem istam siue generationem eius Inenarrabilem existentem nemo novit, non Valentinus, non Marcion,*

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neque Saturninus, neq³, Basilides, neq³, Angeli neq³, Archangeli, nec principes, neq³, potestates, nisi solus qui generauit pater, & qui natus est filius.

3. Of the holy Ghost to be proceeding.

How the generation of the Sonne, and the procession of the holy Ghost do differ, I cannot tell, only I say with *S. Augustine* that they do differ, *sed ego distinguere nescio, non valeo, nō sufficio.*

The communicable proprieties are, simple, infinite, immutable, eternall, iust, mercifull, onlie wise, omnipotent, of which the three persons doe inseparably communicate.

Out of these proprieties doe issue *Apotelesmata*, and actions, in which the Trinity doe likewise severally, yet inseparably, communicate, I say inseparably according to that *Rule* of the *Schooles*, *Opera Trinitatis ad extra sunt indiuisa*. by which wee may learne to vnderstand that other of *S. August*: *Trinitas inseparabiliter operatur*, to be spoken onlie of such workes which God doth without his Essence in his Creatures These
out.

outward actions of the Trinity do belong vnto one of these three heads.

viz {
1. Creation,
2. Redemption,
3. Sanctification.

All comprised in that hymne of St. *Augustine*
Gloria patri qui creauit nos, Gloria filio qui redemit
nos, Gloria Sp. S. qui sanctificauit nos. Med. 33. cap.

Creation is {
1. Of the world in generall.
2. Of man in speciall.

God created the fabricke of the world of nothing;

Nothing but nothing had this Lord Almighty
whereof, wherewith, whereby, to build this City.
bestowing but sixe daies for the making and adorning of it, and ever since by his watchfull eie of providence hath and doth carefully gouerne the same. Which *Plato* coulde teach vs, who avoweth it to be one, & the selfe same supream powers office to be *πρωτης*, & *μεγιστης*. We condene therefore the blasphemy of the Epicures, which make our God an idle and carelesse God, like vnto *Baal* in the booke of Kings which was a sleepe and must be awaked; as also the opinion of *Auerroes* (vpon how goodly pretence soever
build-

builded) who hemd the providence of God with
in the circle of the Moone, saying as it is in *Iob*,
The cloudes hide him that he cannot see, and he
walketh in the circle of heave; thinking it absurd
ad hoc deducere Dei maiestatem, ut sciat quot culices
nascuntur.

Non vacat exiquis rebus adesse Iovi—

—Nunquam sic cura Deorum

Se premit, ut vestra morti vestraeq. saluti

Fata vacent— saith *Lucan* of some vile per-
sons.

Θεός, τὰ μικρὰ εἰς πικρὸν ἀνέσται.

For wee concerning our God haue learned of a
better Master, that although he hath his dwel-
ling on high, yet he abaseth himselfe to beholde
things in heauen and earth, that he is a God not
only of the mountaines; but of the vallies like-
wise, lending his providence to the examinatio
of things of the least consequence, as feeding of
Rauens, lighting of sparrowes vpon the ground,
clothing of Lilies, and numbering of haires. A
doctrine not fully beleeued of them, who, when
they see the wicked to builde heapes of sinne as
high as Bable, and yet to escape the vengeance of
God, whē otherwise the godly are vnder his rod
and

and punishment, do breake out into blasphemy,
and some out openly, that which *Dauid* foole
did but say in his heart. *Non est Deus.* * Hence
Cato would faine haue God to giue him a rea-
son why *Cesar* overcame *Pompey*, and *Hercules*
in the Poet complaines in the extremity of tor-
ment, that he which had freed the world of rob-
bers, and sauage beasts, and beene profitable to
all men, had liued in miserie, and shoulde die in
shame: when on the contrary, *Euristheus* a tirant
did liue in the ruffe of pride, & was liues-like, &
the rod of God was not vpon him. *Et sunt qui
credere possunt esse Deos?* Neither did the mindes
of heathen men only, but of Gods Saints also
totter and reele in their iudgements cōcerning
providence, for there was a time when *Ecclesiastes*
complained, *Behold the teares of the oppressed,
& none comforts them: & likewise Habacuck, Thou
art a God of pittie eyes, and canst not see euil, thou canst
not behold wickednes, wherefore dost thou looke vpon
the transgressours, and holdest thy tongue, when the
wicked deuours the man that is more righteous then
he?* But to stop the mouths of heathen men, and
the better to settle the strugling thoughts of all
Christians, I will say no more thē that which *Ec-
clesiastes*, & *Habacuck*, vpon better aduise of Gods
alwaies

*Morn. de
ver. Rel. Ch.
cap. 12.
Pompeiumq;
dij obicit.
Luc. 9. lib.*

alwaies righteous iudgements, and after the tē-
 pest of their thoughts was alaid, haue avowed
 before me; to wit, that howsoever God doth
 seeme not to see. or to winke at the wicked, yet
 indeed if we suspend our hasty iudgmēt a while,
 and waite his patience til he hath whet his glit-
 tering sword, and his hand shall take holde on
 iudgment, we shal find that of *Moses* to be true,
That hee rewardeth to their face them that hate
him, to bring them to destruction; for so speaketh
Ecclesiastes. If in a Country thou seest the oppression
 of the poore, and the defrauding of iudgement and
 iustice, bee not astonied at the matter, for hee that
 is higher then the highest regardeth, and there
 bee higher then they, & *Habacuck* likewise ô Lord
 Thou hast ordained them for iudgement, & O God
 thou hast establisshed them for correction, if not in
 this world, yet vndoubtedly in the worlde to
 come. For I remember that the Apostle giueth
 it for a note, that because the *Thessaloniās* were
 afflicted with persecutions by wicked men,
 that this was an argumēt, *ἐν δυνάμει καὶ ἐν ὀνόματι κυρίου ἡμῶν.*
2. Theff. 1. 5. That there is a iudgement to come,
 in which it should goe well with them and as ill
 with their enemies. *Recepisti bona in vitâ tuâ &*
Lazarus similiter mala. Luc. 16.

*Abstulit hunc tandem Rufini pœna tumultum,
Absoluti q̃ Deos, iam non ad culmina rerum
Iniustos creuisse queror tolluntur in altum,
Vt lapsu grauiore ruant. Claud. l. i. in Rufin.*

This God hauing created all things in the stage of the world by a word onely of his mouth, being come in the 6. day to create man, as being a worke of more excellency, and therefore more difficulty, doth as it were call a councell, and advise with the other persons of the Trinity, *Venite faciamus hominem*, nor simply so, but a more excellent creature thē the rest, *In similitudinem nostram*, *καὶ ὁμοιωσάμενος ἑαυτῷ*, *Naz.* Nor only let vs make man, but let vs invest him with liberties and priuiledges aboue other creatures, & make him a None-such in the world, to rule over fishes of the sea, birds of the aire, & beasts that walke vpon the plane of the earth.

So then man was created of the dust of the earth, and God breathed into him the soule of life, *Diuina particula maura. Hor.* and had infused from aboue such supernaturall graces, that hee was indeed the mirror of Gods creatures, and minion of the world, like vnto God, vpon whō the alone God had conferred in abundant measure, all his speciall ornaments; for hee had no dark-

darknesse in his vnderstanding, nor perversnesse in his will, nor Rebellion in his affections, no sickness nor crasines in his whole body, nor neuer should haue had, if neuer mispending this rich dowry of God, hee did neuer runne bankrupt beyonde the bounds of Gods commandments. But this man thus highly exalted in the loue of God, Peacock-like taking a view of his own glory, discontinued his wonted obedience to his Soueraigne, nor only so, but hauing all that he could aske or thought he should receiue from God, betooke himselfe to the Diuell to serue him vpon credit only of better pay, *Eritis sicut Di*, thinking by violence to breake into heauen, and to exalt his Throne by the Throne of the Almighty.

*Qui wandu
canerunt vs
essent quasi
Dii, perdide-
runt quod e-
rant facti
homines im-
mortales.
August.*

But foolish man, by this his Apostasie and wilfull disobedience, forfeited his former more blessed estate, and was stript of his Masters liue-ry, and all his excellent graces, dispossessed of Paradise, and sent vnto the Diuell to pay him his wages for his former seruice, and all his posterity by the guilt of his transgression haue their nature defiled, and are abandoned of God, and entred to the Diuel for his children and offspring, *wicked seede, witches children, and sonnes*
of

of Beliall.

And now O yee sonnes of men, saith God by his Prophet *Micheas*, c. 6. v. 5. Remember what *Balak* king of *Moad* had deuised, and what *Balaam* the *Sonne of Beor* answered him, that you may knowe the righteousness of the Lord, for so I hope I may apply this prophesie. O yee sonnes of men now at this time, during our bondage vnder the diuel, remember what the Prince of darknes had deuised against vs, and how *Iesus Christ* the sonne of the living God, hath answered him, and stopt his mouth with a voice of blood, and nailed his accusation to a Crosse, that yee may knowe the righteousness, nor that only, but the exceeding loue and rich mercy of the Lorde to mankinde: for there being no way to free vs out of the power of the Devill, but by satisfying the iustice of God for the former transgression; God the Father in the fullnesse of time sent his beloued Son made of a woman, and clothed in our flesh, by the shedding of his precious blood to redeeme out of the power of the Devill all those, that by faith apply the merite of his passion vnto themselves, and doe afterwarde shew their thankfulness vnto God for so great Redemption. I beleeue then, that *Iesus Christ* the only Sonne of
God

God coessential to the *Father* and the *holy Ghost* was incarnate of the substance of the ever-blessed *Virgin Mary*, by the operation of the *holy Spirit*; that as *Sampson* married a wife in *Timnah*, of the daughters of the *Philistins*, that he might seeke an occasion against the *Philistins*, for at that time the *Philistins* reigned over *Israel*. *Jud. 14. 4.* So he by espousing our flesh, and by being become the seede of the woman, of *Abraham*, of *David*, and our brother might condemne Sinne in the flesh, and by his power shrowded vnder this vaile querthrow and dispoile the strong man of his possession, then was fulfilled that of *St. Augustine*, *Christus peccatum est, & nos iustitia.* *Christ is made sinne, and wee the righteousness of God in him.*

So that in the person of *Christ*, I confesse 2. natures, the one *Divine*, the other *Humane*, by the *Divine* nature, I doe not vnderstand the *Divine* nature, simply and absolutely, as it is common to all the three persons in the *Trinity* (for wee may not say, that the whole *Trinity* was incarnate) but I vnderstand these words, *Divine nature*, Relatiuely of the Nature only of the *Sonne of God* who is the second Person in the *Trinity*, as also by *Humane Nature*, I do not meane this

GeBe

Generall or speciall nature of man, but the nature considered in the *Individuum* only, to wit, that substance of the humane nature which in the wombe of the *Virgin Mary*, the Sonne of God did assume into the vnity of his person. And these 2. Natures I confesse, to bee vnited in one person, *Ἀλλ᾽ ὅς*, truely and *τελέως*, perfectly, & *ἀσπασίως* indiuisibly, & *ἀσυχύως* distinctly, in which 4. words, 4. principall heresies touching the person of our Sauour of the *Arians*, *Apolinarians*, *Nestorians*, *Euticheans*, were confuted in 4. seuerall councells, *Nice*, *Constantinople*, *Ephesus*, *Calcedon*. Yet in this doctrine we must heedfully beware of 2. extreames.

The first, that we do not thinke that the Deity assuming is changed into the Humanity assumed, *assumpsit quod non erat, non amisit quod erat*, saith *S. Augustine*: nor the manhood assumed into the Deitie assuming, but each remaineth entire in his essentiall properties, yet without diuision of the person; *Saluâ proprietate vtriusq. naturæ suscepta est à maiestate humilitas, à virtute infirmitas, ab æternitate mortalitas*, *Leo ep. ad Flau*: The second, that yet notwithstanding we holde for good all such propositions where that is attributed vnto the subiect in *concreto*, which is to be vnderstood

καὶ ἄλλο ὃ ἄλλο (as S. Cyrill speakes) in the same subject; especially if the Attribute be *σποτάσιμα* and an effect of the office of Mediatorship, As God redeemed the world by his blood, the God of glory was crucified, and we condemne for Blasphemous that saying of Nestorius, *Noli gloriari Iudee, non enim Deum crucifixisti, sed hominē*, as denying the two natures in 1. *Hypostasis*, and implying that the mā Iesus was assumed into the society only of the Divinity, and that *διὰ τὸ ὑπερβολὴν τὴν φιλίαν*. as one speaketh of the same Heresie. To deliver al this more plainly, Christ Iesus the second person in the Trinitie assumed our whole nature both body and soule (*Totus totum assumpsit me, ut toti mihi salutem gratificaret, quod enim inassumptibile est, incurabile est*, Pet. Lomb. lib. 3. dist. 2.) into the vnitie of his person, and therein performed the whole worke of our Redemption, *Non Mediator homo præter Deitatem, non Mediator Deus præter humanitatem, sed inter divinitatem solam & humanitatem solam mediatrix est humana divinitas & divina humanitas*. Aug.

Which worke of redemption consisteth of two partes.

1. Satisfaction for sin both in *culpâ* & *pænâ*.
2. Intercession.

The

1. Incarnation.

2. Passion } Externall. }
 } Internall. }

3. Crucifying.

4. Death.

5. Buriall.

6. Descent into hell.

The one performed
by him in the state of
Humiliation by his

The other in his estate of Exaltation & glory.

I beleue that God, I doe not say approued,
or suggested, or furthered, but permitted, & di-
rected, and J may truely say, willed and ordeined
the fal of *Adā*, that thereby he might take occa-
sion to manifest his glory, & that in two respects.

1 In erecting a consistorie and tribunall for
his iustice.

2 In exposing to the view of all mē the inex-
haustible treasure of his rich mercy, or that I
may speake in the words of a Prophet. *In open-
ing of a fountaine of mercy to the house of Dauid, &
to the Inhabitants of Ierusalem, & to all the Israel
of God, for sinne and for uncleannesse.*

Concerning the first, I confesse that there cā
no other reason be assigned of the reiection of
the wicked, but that of Christ in the Gospell,
*Etiam pater quia sic placuit tibi: Non dicit, qua ra-
tione sic patri placuit, sed tantū gratias agit patri,*

B 2

quod

quod sic illi placuit. Chrys. Or to speake to the capacity of the ignorant, but the alone absolute will of God ordeining, and as I may so speake adiudging to distruction the wicked before they were presented vpon the stage of the world, or had done either good or euil. For hath the Potter power of a lump of clay, to make a vessell to dishonour, and shall not the Almighty Ichouah by his vnlimited and transcendent power, ordaine vessells of wrath for the euill day, and for destruction? Seeing he is the Lord in the parable of *Matthew*, who said, *An non licet mihi quod volo facere in meis?* Yet againe I confesse that God condemneth not into hel any man, but for sinnes and trespasses, for I hold this to bee a true position in Diuinity, that sinne is not the cause of reiection, yet may be, and indeed is the meritorious and impulsive cause of damnatio; wherefore whoso euer thou art that settest thy face against heauen, and openest thy mouth in blasphemies against God, lay thy hand vpon thy mouth, and looke backe vnto the fall of *Adam*, *Looke vnto the Rocke whence yee are hewen, and to the hole of the pit whence yee are digged. Is. 51. 1. v.* and consider what thou broughtest with thee from thy natiuity, and from thy Fathers house.

Doe

Doe not censure God in thy blasphemous thoughts, as if vpon lust only, and not of deserued iustice he did award sentence of condemnation against thee: and I could also wish that many men would be more sparing to scan this doctrine, and chose rather to admire and magnifie, then strictly to examine by the Canon of our reason, the secret and hidden will of God; saying with S^t Paul, *O the deepnesse both of the wisdom and knowledge of God, how vnsearchable are his iudgements, and his waies past finding out.* And with S^t Augustine, *Disputare vis tecum mirare tecum, & exclama, o altitudo! Ambo consentiamus in pauore, ne in errore pereamus.*

Concerning the second I beleue, that al mē being infected from Adams sinne (not only with imputatiue guilt, as *Pighius* would haue it, but by naturall corruption also, as S^t Paul avoucheth) haue iust cause inhering and residing in the at their birth, for which they should bee reiect-ed of God, & left weltering in their filthy blood to the contempt of their person, yea to be sent into hell to haue their originall impiety expiated with brimstone: but that God for the glory & riches of his mercy, being loath to wreak his fury in the general perdition of al mākind, not of

foreseene either workes, or faith, but of his good pleasure, and only meere mercy hath called some out of the cursed estate of all mankinde, on who to bestow fauour, & the kingdome of his loue, ordaining them in his secret counsell, to be Citizens with the Angels of the heauenly Ierusalem, and heires of blisse and coheires with Christ, And doth call them at due time, some at the third hower, and some at the eleventh, if not outwardly all by his word, yet inwardly all by the hidden vertue, and efficacious power of his holy spirit, out of the power of darknes, to be of the household of God, & in the bosome of the Church, there to be consecrated by Baptisme, nourished at the Lords table, instructed by the word, governed by his spirit, & even then he bestoweth vpon them his Beloved, and with him *παρὰ χάρις εἰς εἰς*, he giveth remission both of sinnes, and punishment, and all the benefits and merits not of his passion only, but of his incarnation also: and hath giue vs the hand of faith, to reach and apply them vnto our selues, yea to owne, & possesse them, as truely, as if ours, not by imputation only, but originally and by inheritance: so that before God all the company of the faithfull are accounted as only one Numerical body with Christ. *Sicut corpus unum et membra habet multa*

multa, sic & Christus. 1. Cor. 11. 12. where by *Christus* is ment *Ecclesia Christi*, the Church of Christ head and body, the vine and branches; for the spirit of God by his sanctifying power by little and little doth worke away the *old mā* of our corruption, & doth put on vs a *new creature*, making vs really partakers of the substaunce of the flesh, yea of the whole person of Christ, & his proper ornaments and graces, as righteousness and sanctification. The which great blessing of our every way vnderferued redemption, whē I seriouſlie revolve with my selfe, I cannot but breake forth into praise, in the words of *Zachary*, *Blessed be the Lord God of Israell, because he hath visited & redeemed his people, &c.* And to vse those words of admiration otherwise applied I cōfesse in the book of *Numbers*; *According vnto this time, it shall bee said of Iacob and Israell what hath God wrought?*

Man having receiued these rich favours of God in his creation and redemption, hath nothing charged vpon him for his tribute, but only to shew a good faithfulness to adorne his christian profession, and to be carefull to shew forth good workes. Wherefore I confesse vnto the glory of God, that every one of Gods children, which hath his sinnes washed away in the bloud of the

Extra cau-
sam Iustifi-
cationis ne-
mo potest bo-
na opera fa-
cis magnifi-
ce commen-
dare. *Luth.*

Lamb, hath it not left vnto him as *Arbitrary*, but hath a necessity laid vpon him to do good works, and that in these respects following.

1. In respect of God, it being his will & commande ment that they should be done, by such our obedience to testifie our thankfulnes for his great mercies of Creation and Redemption.

2 In respect of our selues, that wee by these fruits of Sanctification, as by certaine markes in the Kings high way, for they be *via regni, Ber.* may knowe whether wee bee in the way of saluation or no, and be led backward to a certaintie of our Iustification, and effectuall Vocation, and Election, & so finding our names written in the booke of life, may be perswaded *Certitudine fidei, cui non potest subesse falsum*, of our future glorification.

3 In respect of others. 1. *Ne quis de nobis conqueri possit. Philip. cap. 2.*

2 That other men seeing our good workes, may be allured to glorifie our Father which is in heauen, & to say as the Gentiles to the Iewes, in the prophesie of Zachary, *Ambulabimus vobiscum*, for we haue heard that God is with you. This truth being alwaies resolued on, that our best workes are not perfect in their owne esteeme & value,

if

if examined according to the precise rule of the Decalogue (*lex spiritualis est, ego autem homo carnalis*) and in the district iudgement of God, and therefore away with merit, and let vs say with *S. Augustine, & laudabili etiā vite hominum, si re, motā misericordiā discutias eā.* Domine: and assuredly every one of vs may confesse with *Anselmus, Terret me vita mea, nam diligenter discussa apparet mihi aut peccatū, aut sterilitas, tota vita mea:* and I conclude this point with the wordes of *Petrus a Soto* a Papist in his *Scholia* vpon this Article in the Confession of *Wirtenberge, O si cognoscant se homines, & qui gloriantur in domino glorientur.*

God maketh his will knowne two manner of waies. 1. By his works *ἐν τῷ ποσύνεστοις*, of which I haue spoken in the Creation,

2. In his word.

Of the word of God,

Not *λογος ὑποκείμενος*, the substantiall worde of God, of whom before *Verbum Christum & lumen.*

But *λογος εὐαγγελικος & ἐκκλησιαστικος*, the enunciatue, and created word of God *Verbum Christi & Lucerna*, called sometimes simply the *Scriptures*, sometimes with an Emphasis, the *Holy* (Rom. 12)

and

and Sacred (2.Tim.3.Ch.) *Scriptures*

- | | | |
|----------------|--|---|
| That they are, | | 1. The word of God, |
| | | 2. Sufficient to saluation. |
| | | 3. Plaine and therefore to be translated, |
| | | 4. By whom they are to haue their sence. |

I acknowledge all these bookes which make vp *ακριβή ζυγόν τῆ γραμμάτιας καὶ τῶν λόγων* as *S. Chrysostome* speaketh, The Canon and Body of holie writ, which we call the *holy Scriptures*, to be inspired by the holie Ghost, and to be vndoubtedlie the true word of God, of which I am perswaded not so much by the *iudgement of the Church*, as for these reasons following.

1. From the Maiestie of God, speaking in the scriptures, for in them nothing is set downe in so easie and simple forme of words, but I doe perceauē characters engravē by the finger of God, *et genium humano maiorem.*

2. From the efficacie of the scripture, for mee thinkes, while I read, my hart doth burne within me, as the hearts of the two disciples that went with Christ to *Emaus*: so that I cōfesse with the Prophet. Surely as the raigne commeth downe, and the snow from heauen, and returneth not thither againe

gaine, but watereth the earth, and causeth it to bring forth and bud: so is my word, &c. This I confesse against all those *Vatican Rabsakes*, who having adamant harts, the which the spirit of the Lorde cannot pierce, doe impeach the power of this word: *Hosius* that doth cal it, or approues it to be called, *egenum quoddam elementum*; *Stephen Paletus*, *rem inanimatam*, *Melchior Canus*, *mortuum iudicem*; & *Eckius* more blasphemously, *atramentariam scripturam*; & I condemne *Angelus Politianus*, as blasphemous, that preferred *Pindarus* his Odes before the *Psalmes* of *Dauid*. *Quid palea ad triticum? Nonne verbum meum est instar ignis* (dicit *Iehovah*) *tanquam malleus conterens petram?*

3. Fro the event of propheties, everie one compleat in his proper time, although foretold long before, to wit, The people of *Israels* bondage in *Aegypt*, and delivery fro thence. The kingdome to continue in the line of *Judah*, vntil *Christ* came in the flesh. The prophetie of *Iosias*, given by name three hundred yeas before his cradle. The captivity into *Babylon*, and freedome by *Cyrus*. The time, place, & manner of *Christs* birth, The reiection of the *Jews*, & calling of the *Gentiles*. So that God might well proclaime of himselfe, as it is in *Isay*. *I am God, & there is none other, and there*

there is none other, & there is nothing like me, which declare the last things from the beginning, and from of old the things, &c: saying, my counsell shal stand, and I will do, what soever I will, evē so, good Lord, thy word, is the word of Truth, yea as one of thy Apostles hath it more Emphatically, ὁ λόγος ὁ πρὸς ἀληθείαν ἐστὶν it is truth it selfe, and one iod thereof shall not fall vnto the grounde vnfulfilled, for though the Scheme of the world weare away, & the Prophets doe not liue for ever, yet thou o Lorde with thy Angels wilt come to performe their propheties in their moments.

4. And especially frō the testimony of the spirit of God, which perswadeth vnto our souls & consciences, the vndoubted truth of that word, which some doe contemne and deride as foolishness, and hence I iudge it to be, that martyrs being resolved by the powerfull perswasīō of this spirit, of the truth hereof, doe boldly offer to seale the same with their blood, protesting that nothing shall remoue them frō profession of this

Vinc. Lirin. truth, * non mina, non blandimenta, non vita, non mors, non palatium, non satellites, non imperator, non imperium, non homines, non demones.

2. I belecue that almighty God hath made knowne vnto vs in his writtē word so much of his

his will, as is sufficient for the instruction of the faithfull, without the patching too of *Traditiōs*; So that I account that *Canon* of the *Councell of Trent* to be blasphemous, by which it is provided, that *Traditions* are to be received *p̄i pietatis affectu*, with the written word of God, & concerning *Traditions*, I am wont to say with Saint *Ambrose*, *Quid non legi usurpare non debeo*. That which I find not in the scripture ether expressed, or deducible by easie consequence I ought not to vse, and againe, *Cæli mysterium me deceat Deus, qui me condidit, non homo, qui se ipsum ignoravit*, and with *Origene*. *Non sum aliorum sermonum discipulus nisi celestium*.

3. This Scripture so sufficient, I acknowledg to be easie, & *facile*, fitted to the capacity of the simplest, whose vnderstanding God hath not shut vp in that iudgement, *vobis non datum est nosse misteria regni*: so that the weakling in faith then ce may draw *milk* for his weak stomake, & the more able Christian, may haue *stronger meat* to better his groath in the *mystery of faith*: wherefore I could wish that the Scriptures were permitted to every natiō, & language vnder heauē, in their owne familiar tongue, that so every mā may haue and read them to his comfort: for
why

why should I not with that the spirit of God did not only rest vpon *Moses*, and the seauēty ancient men in the book of *Numbers*, but that *Eldad* and *Medad*, yea & all the Lords people were prophets, & that the Lord would put his spirit vpon them.

That we might say of the whole world, as *S. Hierome* of *Bethlehem*, *Quocunq; te uerteris arator stiuam tenens alleluiah decantat*, & *sudans messor psalmis se auocat*, & *curuâ attendens uitem falce uinitor aliquid Dauidicum cantat*.

But since *Scriptura non sunt in legendo sed in intelligendo*, as *S. Hierome contra Luciferianos* wel obserueth, & *Apices sine crimine, sensus in crimine*; *Hil: de Trinitate*: & seeing in the some things are so difficulte, as that wee may truely say with the *Eunuch* to *Philip*, *Quomodo possum intelligere, si non aliquis uiam praeuonstret mihi?* I woulde haue you for the sence of scripture not to advise 1 with humane reason, which is blind in matters of pietie: nor 2 secōdly with any *Swenfeldian Enthusiast*, that vaunts of immediate revelations from the spirit of God: a lying spirit may speake in the mouth of such Prophets. Nor 3 with the *Pope*, that *Tarpeian* oracle, for I finde not warranted by Scripture anie infallibilitie in his iudgement, seeing he maie erre. *Gerson* in his

Treatise, *An liceat a papâ appellare in causis fidei* saith *papam deuiabilem à fide esse: & Catharinus* in his Comment vpon the 2 to the *Galat. Nihil prohibet papam errare posse etiam in fide & deficere, etiamsi quidam nouitj Scriptores ausi sint oppositū defendere prater communem sensum Doctōrum.* Nor 4 with Councells, for 1 they cannot be called so often as the Church may want decision for sence 2 they are oftentimes an assemblie of malignant persons against the godlie, as the councill at Carmell against *Elias*, and at Gilead against *Micheas*, and at Trent against the Protestants, howsoeuer *Campian* be hyperbolicall in its cōmendation, *Bone Deus quæ Gentium varietas, qui delectus Episcoporum totius orbis, qui regum & Rerumpub: splendor, quæ medulla Theologorum, quæ sanctitas, quæ lachrymæ, quæ ieiunia, qui flores Academicæ, quæ lingue, quanta subtilitas, quantus labor, quam infinita lectio, quanta virtutum, & studiorum diuitiæ, Augustum illud sacrarium implerunt?*

* *Quæ gentium varietas, qui delectus Episcoporum?* In al but 270. Bishops and of them out of Italy 187. and to make vp this rabble *Olaus magnus* was intituled Arch: of *Vpsala* in *Gothia*, and *Robertus Venantius* Arch: of *Armah*

in

in Ireland, whence they neuer receiued peny of commodity.

* *Qui regum & Rerump: splendor?* Yet Henry the second, the French King next neighbor to Trent, at the time of *Iulius* the third was not summōned thither, & therevpō protest- ed by letters against the said Councel, which letters being thus indorsed, *Sanctissimis atq; in primis obseruandis in Christo patribus Conuē- tus Tridentini*, by reason of offence taken at the word *Conuentus* were like not to bee read in the Councel, they fearing, saith *Amiot* im- ployd in that businesse, that the King did e- steeme them all for Monkes.

* *Que Sanctitas?* Yet two Bishops were there taken in Adultery and stabbed, *Illyr.*

* *Qui flores? Quos ego nō Synodi flores sed po- tius urticas nominarem.* Humf.

* *Que ieiunia?* There is nothing true in this Hyperbole, but this, for the Embassa- dors of *Charles the 9*, the French King *Du Ferriers*, and *Faber*, to the said Councell held the third time vnder *Paul 4*, began an expo- situlatory oration in these wordes. *Liceat P. S. nobis Oratoribus Regis Christianissimi ysdem nunc verbis vobiscum agere quibus olim ege- runt*

runt Iudeorum Oratores cum Aggeo Malachia,
& Zacharia postremis Prophetis & alys Dei Sa-
cerdotibus, qui tum Hierosolymis conuenerunt:
Num Ieiunabimus & flebimus quinto adhuc &
septimo mense? The reason of this Exordiu
there followeth, Centum quinquaginta anni
sunt & multo amplius, ex quibus Reges Christi-
ani petierunt à pontificibus Romanis Ecclesiasti-
ce discipline iam tum labentis restitutionē, &c

* *Quintus labor ?* To reforme nothing,
 Queene Mother her selfe in a letter could co-
 plaine that in 18 yecres space nothing was
 there done, in which time and lesse Rome &
 Carthage in the second Punick warke did ac-
 tions remarkable.

Nor 5 with *Fathers*, for they are men, and may
 and doe erre; and againe they abrogate this au-
 thority from themselues, for so *S^t. Augustine*,
Talis ego sum in scriptis aliorum, quales ego esse vo-
lo intellectores meorum, and how did *S. Augustine*
 read other *Fathers* writings, hee will tell you
 himselfe, *Cypriani literas non ut Canonicas habeo*
sed considero ex Canonicis. But with any of Gods chil-
 dren, I say, with any who hath the gift of Pro-
 phesy, which gift is not of mans wisdom but
 of the holy Ghost, and the holy Ghost we know

is free, and not tied to any condition of men, & did inspire *Amos* a heardsman in *Tekoa*. VVhom I would haue not vpon any *Prætorian* authority to command men to belecue whatsoeuer he list, as they in the Poets, *Quod volumus sanctū est*: but to proue the Spirit, and to examine Scripture by Scripture, and to follow these rules following.

1 To be acquainted with the words & Phrases of Scripture.

2 To humble himself in prayer vnto Almighty God: vpon this hope.

Qui dedit, vt queras, addet vt inuenias:

3 To marke Antecedents & Consequences.

4 To obserue heedfully the occasion of the Text, the maine scope, & circumstances thereof.

5 To parallell like places: *Ipsa verba Evangelica secum portant expositiones suas. Aug.*

6 To haue alwaies before his eies, for his *μετρον*, the measure of faith in the Articles of the Creede.

7 To advise with more thē one single Cōmentary; and if the generall streame of Fathers run one way, not easily to be swaied by any priuate neoterick opinion to the contrary. The learned *Zanchius* hath said it for me, *Tollat Deus ex Ecclesiā*

siā

fiã has Idololatrias, nam colere homines & eorum placita Idololatria est, and yet mistake me not, I haue heard a learned & most iudicious Doctor say, and I subscribe vnto him, that he would not willingly giue the sence of any Scripture vntill he had aduised with *Caluin*.

- | | | | |
|------------------|---|---|------------------------|
| Of the Church | { | 1 | The authority thereof. |
| | | 2 | The matter. |
| | | 3 | The forme. |
| | | 4 | The affections. |
| | | 5 | The head. |
| | | 6 | The Notes. |

1. I confesse that by *this* *immortall* *seede* of the word, God hath begottẽ him a Church. So that the Scripture is the mother of the Church, and the Church the daughter of the Scripture: how preposterous then, I wil not say, blasphemous, is the iudgmẽt of the Church of *Rome*, who set *Hagar* aboue *Sara*, and the daughters foote in the necke of the mother, and subiect the oracles of God to the censure of men, avowing the authority of the Scriptures to be such, and such onlie as the Church doth afford it; yea more blasphemously, that the Scripture without the censure and approbation of the Church is in it selfe no more, and no more to be esteemed, then *Aesops* fables.

fables: know ye not ye *Vaticā Rabfakes*, that blasphemers, and all lyers shal haue their part in the lake which burneth with fire & brimstone? Yea they debase the authority of the Scripture so farre belowe the Church, as, that they say expressly—*Non omnem a viciū esse peccatum*: that e-very obliquity to the law of God is not a sinne: and yet *Anradius* erecting himselfe vpon his *Portingall* buskin, proclaimeth, *Quicquid a Pralatōrum Ecclesia, ac maxime a Rom. pontificis iussu disidet, immane esse peccatum*; and againe, *maiori scelere inuolui eum, qui pontificias, quam qui diuinas leges perfrerit*: and they account none to be obedient sonnes to their Sea, but such as wil say with *Erasmus*, that although indeed hee did knowe another sence then that of the Pope of Rome to be more consonant vnto the Text of Scripture; yet, *Sed tamen, si hoc Ecclesia iusserit, credam: captiuabo. n. intellectum meum in obsequium Ecclesie*. And *Bellarmino* himselfe, *lib. 4. de Roman. pont. cap. 5. Si papa praeceperet vitium, aut prohiberet virtutem, Ecclesia teneretur credere, virtutem esse malam & vitium esse bonum*, but it shoulde seeme this troubled him afterwards for in his *Recognitions* he endeauoureth to excuse it.

The

The matter of } 1 Angells?
this Church is } 2 Men }

1 Angells, for not to conceale anie thing I knowe, I like not the sentence of M. Beza, and M. Perkins, be it spoken with reuerence to so worthy men, but choose rather to tread in the path of Antiquity, *Et nemo bibens vetus Vinum statim vult nouum, dicit enim vetus melius est. Luc.* seeing the learned Zanch. is perswaded that Angells be parts of the mysticall body of Christ, and members of the Church, seeing they receaue by the mediation of Christ, these benefits ensewing.

- 1 To be confirmed in their blessed estate.
- 2 To haue a more perfite Revelation of the wil of God touching the calling of the Gentiles.
- 3 To be reconciled to man, from whom they were averse before, as being executioners of Gods wrath vpon our sinnes, and hence is their ioie for our seuerall conuersions.

And I beleue that this opinion is strongly maintained, and abetted with these places of Scripture: *Ephes. 1. 10. Coloss. 1. 20.*

2 Men. 1. Non Hypocrits, or wicked men, for howsoeuer they carry an outward profession of Sanctity, & the liuery of Christiā, yet indeed

are they not true & liuing members of Christs body: for otherwise this would follow, that the Hypocrite being to receiue his portion in the fire lake, that Christ should condemne into hel, his owne members; only I must advise you, that in the iudgement of Charity you do esteeme al those for true members of Christ, which fashio themselves to an outwarde conformity in the Church, alwaies remembring what *S. Augustine* answered *Petilian* charging him to be a reprobate. *In area domini sum vel frumentum, vel palea: sed huius area ventilabrum non est lingua Petiliani.*

But 2. *holy men, elect childrē*, & Saints of God, for their sins being washed away in the bloud of the Lamb, they only are cloathed with the stole of righteousness, and haue palmes in their hands, and do follow the lambe whither-soeuer he goeth, singing honour and praise, and immortalitie, to him that sitteth upon the throne, and to the Lambe for evermore.

3. The inwarde forme of this Church is the bond of the spirit, by which the Saints of God dispersed over the whole earth of diuers times, are knit together and linked in a *union* to Christ their head, and a *communion* amongst themselves.

4. I beleue this Church to be invisible in respect of this inward forme, for although *Momus* desired, yet God never granted a window to the breast of mā, so that we cānot enter with a Cādle to see their faith, their electiō, the Graces of the holy Ghost : & in respect of the better part, to wit, the Saints blessed in heaven, to whom as we cannot extend the *torments of mallice*, or the *scourge of our tongue*, so neither our *bodily eyes*: yet visible in some particular churches, as now in England (for the welfare of which Church my praier hath ever bin that in the *Canticles*, *Arise ô North and come ô South, and blow on this garden, that the spices therof may flow out*) yet so as subiect to change, having a waxing, and a waning like the moone: for sometime we read that Christ faith of his Church, *who is shee that looketh forth as the morning faire as the moone, pure as the sonne terrible as an army with banners*. Sometimes againe we read of the church, that she is drivē by the *red-dragō into the wildernes*, & hath sent after her, a *river of water*, to swallow & drown her vp.

5. This Church is a body coupled together by ioints. *Eph. 4. 16.* and therefore must haue a head, the which head I cōfesse Christ, & Christ alone to be according to that, *Coloss. 1. 18. Et ipse caput*

corporis(i) Ecclesie: for no other Creature whatsoever can performe the offices of a head to this body, which are, *vi intus agente*, as Paule speaketh, *Eph. 5*. To giue efficacy, & quickning to the same, and to powre foorth oile in great abundance into the seaven lamps, which stand in the golden candlesticke in the temple, as it is in the vision of Zachary: and therefore the first, and best

Gregorius

Mag none of

the best Bi-

shops of Rōe

and immedi-

ate Predeces-

sor to this

Boniface, sic

dragice de-

clamitas Ego

autem fiden-

ter dico, quia

quisquis se

in iherusalem

Sacerdotem

vocat, vel

vocari desi-

derat, in elu-

atione sua An-

nichristum

precipit

quia super

biendo se ca-

veris prepo-

nit.

Bishops of Rome never durst arrogate vnto the selues, to be the generall fathers, & heads of the Church, *Verus successor Pauli dicet cū Paulo, Non quod dominemur fidei vestrae, (sed adiutores sumus gaudij: Petri heres audiet Petrum dicentem, Neq. ut dominantes in clerum. Ber. in ep. ad Eugen.* Nor any in more corrupted times, vntill Boniface the 3. about 600. after Christ having absolved from Parricide Phocas, who had killed *Mauricius* the Emperour and his Lord, obtained in lew of this Church blessing, to be called the *Oecumenicall* and generall head of the Church; which ever since the Bishops of Rome haue continued (notwith- out their disaduantag, for it was not for nothing that Barcklay himselſe a Catholicke wrote thus to Clement the 8. *Hanc potestatem semper censui omnium fluctuum fontem esse, quibus hodie heresis tuum navigium laceſsit*: He giues instance in the Na-

varrens

varrens, Grandfather, Father, and Sonne, who, their kingdome being given away by *Iulius* the second, revolted) and do seeke to mainetaine by a distinction minted by them. That Christ indeed is the head of the triumphant, and Militant Church both, and the Pope of the Militant only. Again, That Christ is the head of the Church by *soueraigne preheminence, in a more diuine, ample, absolute, excellent, & transcendent sort* but the Pope is head only *Ministerially*. Foolish men, that seeke to couer their ambition with such *Figleaves*, as these are, for what need Christ of a ministeriall head, to supply his presence in the Church; and if the Pope of Rome bee that head, how wisely hath Christ prouided, that *Error & Heresie* shal neuer preuaile in it, seeing the Pope may erre, *Non solum actu externo, in questione facti, errore exempli, in declaratione opinionis propria, in ijs que obiter dicat, in medijs ante conclusionem; sed etiam in rebus fidei, ut summus pontifex, ut publicum os Ecclesie, in definitiuâ sententiâ;* for many of them haue beene Heretikes, *Anistatus* the second is tormented in hell for the Heresie of *Photinus*, as *Drantes Cant. i. i. dell' inf:* reporteth (but he was *factione Gibellinus* saith *Bellarmino*, and therefore his Testimony against this

this or any Pope not available, *Zepherin* was a *Montanist* in *Tertullianus* iudgement: *Marcellinus* an Idolater according to *Bellarmino* himselfe, *Liberius* an *Arrian* and consented to the condemnation of *Athanasius*. Yea flat Apostats, witness *Liran* in *Math. 16. Legimus multos pontifices apostatasse à fide*, and this *Bellarmino* doth in some sort grant, when he faintly denieth it, if not rather insinuateth the same. *Non est propriè heretica ista sententia, puta, papam errare posse. Est erronea & heresi proxima*, it may be an erroneus, a scandalous, an offensive position, but *nō est propriè Heretica*, They are his owne words.

6 The true markes and badges of this Church are only two, the 1 *sincere preaching of the word*, & the 2 *lawfull dispensation of the Sacraments*, not *Antiquity*, nor *multitude*, nor *miracles*, nor the rest which *Bellarmino* repeateth to the number of foureteene.

1. The sincere preaching of the word to which we admit no body but him that is lawfully call'd by the Church, and Christian magistrate; we knowe where it is written: No man taketh this honor vnto himselfe, *Nisi vocatus ut Aron*; and that our Saviour did not intrude himselfe into the office of priesthoode, *Missus sum à patre, à Meipso*

Meipso non veni; & his letters patens, are in these words, *Thou art a Priest for euer after the order of Melchisedech:* and to that Demande whether the calling of our first Reformers were ordinary or extraordinary? I answere, it was in this respect Extraordinary, that when the ordinary Ministry was corrupted, God raised vp some of his better servants to reforme that which was amisse: and I deny that al such who haue this extraordinary calling, haue *all of them & alwaies* the gift of miracles; *Iohn the Baptist did no miracles. Ioh. 10. 41.* And whereas they reply, that God did a miracle in his birth: and 2. that hee was of the linage sacerdotal: To the 1. I answere, the miracle which God did in his birth was knowne only to few: & 2. was done a great time before the Exequution of his charge: To the 2. that the charge which he entred vpon had nothing commo with the Leviticall Priestthoode, wherefore his extraction could not authorize him to baptize. Neither yet do I see, how the Papists can obiekt vnto *Luther*, and other ministers in the *Reformed Churches* to haue no lawful calling, seeing they receiue their *ordination* from themselves, and we do not deny but the Popish Bishops, in creating Ministers, howsoever they vse more ceremonies the need of,

of, truly to conferre the office vpon whō they lay their hands.

I professe that Ministers thus called haue a right to the vse of the *Keies*. The keies of the Church are the power of binding and loosing, of retaining and remitting of sinnes.

I beleeeue that sinnes are only remitted by God, for I acknowledge it to bee his incommunicable property to forgiue sinne; according as he proclaimeth of himselfe, *Ego, ego sum, qui deleo iniquitates tuas propter me &c.* and that mā hath but a secundary and ministeriall power, to wit, to publish forgiuenes of sinnes, to those whom God in heaven hath forgivē, for we are but *Embassadors*, and doe intreate for Christ sake, *Reconciliamini Deo*: otherwise if the minister doe take vpon him, *αὐτοκρατορικῶς*, vpon any absolute power resting in himselfe to forgiue sinnes, the sinner to be absolued may say vnto him, as *Augustine* hath it: *Quid ego homo, nisi eger sanandus? vis mihi esse medicus? mecum quere medicum*: for hee, sinfull man as he is, hath need of one to forgiue his sinnes likewise.

I acknowledge power in the minister to retaine sin, and to award *Excommunication*, against desperate and scandalous offenders, only I could
advise

advise, they would remember, and practise these few rules following . 1 That such ecclesiasticall curses be denounced according vnto the worde of God.

2 That they put a difference betweene privat and publike sinnes, betweene *delicta* & *scelera*.

3 That they be not too sharp in their censures, remembring that of *Chrysostome*, *Si Deus est tam benignus, ut quid sacerdos eius tam austerus?*

Against the first, the Bishop of Rome highly offendeth, when *euery Easter day* he excommunicateth the *Reformed Churches*, before his *solēne Masse*; for whereas the Pope denounceth his curse against vs, *Quòd heretici*, wee know the cause is false, & therfore the curse not effectual, seeing, as it is in the *Proverbs*, *A curse causelesse shall not come*: & *Neminem ligare debet iniqua Sententia*, *Gelasius*: and therefore wee saie with *Tertullian*, *Dum à vobis damnamur, à Deo absolui mur*.

2 The second note of the Church is the rightfull administation of the Sacraments.

Now Sacraments } 1 Baptisme.
are onlie two } 2 The Lords supper. }

I confesse Baptisme to be a seale of the covenant of grace, and therefore children being
con

tained in the covenant (*promissio facta est vobis, et liberis vestris*) are to receiue the seale of the covenant, and to be baptised, howsoever first the *Pelagian*, and since the *Anabaptist* with great fury, and greater phrensie teach the contrary: and yet when I say Baptisme is a seale of the covenant of Grace, I do not any way extenuat the efficacy of Baptisme: For I confesse Baptisme to be not only a signe or token what we receiue, but also an instrument or meane whereby wee receiue Grace: and to bee the dore of our actuall entrance into Gods house, the first apparent beginning of life, *Ἀρχὴ αἰῶνις τῆς ἐκκλησίας* *Basil.* a seale to the grace of election before receiued, but to our sanctification heere a step that hath not any before it. The efficacy of Baptisme I giue you in *Tertullians* wordes, *Homo per aquam Baptismi licet à foris idem esse videatur, intus tamē alter efficitur, cum peccato natus sine peccato renascitur & prioribus perit, succedentibus proficit, deterioribus exuitur, in meliora innovatur, persona tingitur & natura mutatur.* And with the Poët:

*Tert. de car.
resurrect.*

Θαλασσα κλυζει παντα τ' ανθρωπων ιεργς.

Βαπτισμα κλυζει παντα τ' ανθρωπων ιεργς.

So farre am I, which *Campian* impudently chargeth vpon vs, frō making Baptisme *Adiaphorou*,
se

Si habeas recte si careas nihil damni

Yet doe I not avouch that Baptisme is simply necessary to saluation, for I am perswaded, that child may be saued which is prevented in his Baptisme, by suddaine death, and that saying of S. Bernard alwaies was of authority with me *Non priuatio, sed contemptus Baptismi damnat;* and that of S. Ambrose. *Qui Sacramentum omitunt* (to wit, in the case aboue specified) *gratiam tamen, non amittunt;* and I thinke, that S. August. if soberly vnderstood, is not so much my enemy in this point, as Papists and some Protestants do belecue. For I doe conceiue that S. Augustine was more peremptory in this point, thereby to Euince against the Pelagians, that children were tainted with originall sinne: and therefore *Extra seruorem disputationis cum Pelagianis*, hee did somewhat remit of that seuerity, and we shal find in his booke *de Bapt. contra Donatistas lib. 4. Cap. 22.* that he is charitable to those that go out of this world vnwashed in Baptisme, *Si fortè ad celebrandum mysterium Baptismi in angustis temporū succurri nō potest:* They are his own words: and I am not the only man of all the world that thus vnderstood S. Augustine, for S. Bernard in his 77. Epist. (whose iudgmēt of the same point

is

what it was you haue before, addeth, *Ab his ergo duabus columnis* (*S. August.* is one, *S. Ambros* the other) *crede mihi, difficile aruellar, cum his, inquam, me aut errare aut sapere fateor.*

I confesse originall sinne to be weakened, and bridled by Baptisme, yea takē awaie, *quoad creatū & imputationem*, but not *quoad actum*, & *totali abolitione*, as the Papists would haue it, for it stil remaineth in vs, as long as wee walke *sub onere carnis*, and is indeed a sinne, howsoeuer in Christ not inputed vnto the person in whō it is: or if you wil so haue it, I will giue you my iudgemēt of *Concupiscence*, remaining after Baptisme in Saint Augustines words, *Remittitur in Baptismate, non finitur.* And againe, *Sed sufficit (inquis) quod in Baptismate accepi remissionem omnium peccatorum? Nunquid quia deleta est iniquitas, finita est infirmitas? Adhuc carnem fragilem portas, adhuc corpus, quod corrumpitur aggrauat animam, adhuc utiq; dicis, donec sanentur languores mei, Dimitte nobis debita nostra.* Baptisme is onlie to be dispensed by a minister, not by a laie man, much lesse by a woman: yet I am perswaded, that if a lay man, or woman haue *de facto* baptised, obseruing the forme of words, the Baptisme is not to be repeated, *Nescio an quis piē dixerit esse repetendum*

tendum; Aug: S. Augustine was not himselfe vn-
certaine what to thinke, but doubtfull whether
any well minded man in the whole world could
thinke otherwise: and I rest in the iudgement of
a learned father amongst vs, whose words they
are, *piè fit, si minister tingat solus, at fit etiam, si tin-*
gat alius; and againe, *male factum est si laicus, peius*
si femina rem sacrosanctam hanc attigerit, sed fa-
ctum est, & quod factum est, infectum esse non po-
test.

D. Abbot
luc. de Bapt.

We should indeed keep our selues within the li-
mits of our vocations, each sexe apart, & there-
fore when women Baptize (which I take to bee
not a permission by lawe, but a presumption a-
gainst law) they are to be censured as vsurpers
of an others calling, who by vn sanctified hands
execute that wherevnto the lawes of God, and
his Church, haue deputed others. But yet farre
be it from me herevpon, it being but a personall
default, to disanull and annihilate the Action,
and to make Baptisme no Baptisme to the pre-
iudice of the Receiuer, for *delictum cum capite*
semper ambulat; & factum alterius alteri nocere nō
debet.

2 The other Sacrament is the Eucharist, in
which the true body and bloude of Christ is gi-

D

ven

ven vs vnder the visible forme of bread, & wine, to bee receiued by the mouth of faith of everie beleeuer. And I am perswaded that as truely as the bread and wine is receiued by my hand, and conueied into my stomacke, so assuredly the body and bloode of Christ Iesus is receiued by the hand of faith, and conueied vnto my soule, and conscience, & this certainty is assured vnto me by those *Emphaticall formes* of speeches peculiar in the *sacraments*, by which the bread is tearmed *the true body*, and wine, *the blood of Christ*: so then the body of Christ is present in the sacrament, *verè, non imaginariè*, how be it *non corporali presentia, sed spirituali*; according to that of S. Augustine, *Quid paras ventrem, & dentes? crede, & manducasti.*

Away then with the *wheaten Idoll* the *Masse*, and *Popish Transubstantiation*, for that there can be no such *mirrè*, or Transubstantiation, I protest vpon these reasons.

1 It crosseth the institution of Christ, he bideth vs to receaue his supper *In mei recordatione*, now we know that *Recordatio* is *Rei absentis, non presentis*.

2 Christians would then be *Anthropophagi*, and the Lords table should bee like the house of

Polyphemus in the Poet,

—*Et trepidi tremere subdentibus artus.*

3 This implies a blasphemy, for then Christ being chewed, and eaten, *in ventrem cederet*, and therefore according to the doctrine of the Gospel, *in latrinam abijceretur*.

4 Then the wicked should eate his flesh, and so haue eternall life.

5 We see the Accidents of bread, & wine to remaine, and therfore the proper substances of bread, & wine, must remaine, except we woulde haue an Accident to subsist without his proper substance, which is absurd in reason.

And I do accoūt that glosse which the *master of the sentences* doth set vpon this matter verie ridiculous, to wit, that therefore the breade and wine being indeed vanished away, their accidēts must remaine to cover the flesh, and bloude of Christ.

1 *Vt fides scilicet haberet meritum; quia fides nō habet meritū, ubi humana ratio præbet experimētū* Auerroes in 12. metaph. Quoniam

2 *Ne abborreat animus, si carnem ipsam oculi v-* christiani manducans

3 *Ne ab incredulis Religioni Christianæ insultetur,* as if they did eate mans flesh. I protest likewise against the *Eucharistia*, and consubstantiation of Deum quem adorant, sit anima mea cum philoso-

the Lutherans, who doe faine a *Coexistence* of the body of Christ, *in, sub, or cum pane*, and I could wish that they would vse more moderation against their Opposits.

I conclude my iudgement of both sacramēts with this doctrine, that neither sacrament hath *vim causatiuam gratiae*, as the Papists speake, that I may explicate my selfe to the capacity of the simple, that there is not in the corporal elemēts of the Sacraments any *supernaturall Grace inherent and essentiall*, but that the Sacraments are *instruments & meanes*, by the which the holy Ghost is *effectually* powerfull, to offer, exhibit, & apply, the merit of Christs passion, to every beleeuer.

That which *pestime & pertinacissime* Eutyches as I read of him, I hope I may truely, and from a sober and Christian resolution averre: *In hac fide genitus sum, usq; hodie vixi in ea, & opto mori.*

Etiam sic sentio sic credo.

I. D.

His qui contradicit aut omnino à Christi nomine alienus est aut est Hæreticus.

FINIS.

